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SHARING WITH FAMILY

Marjorie Slavens

When we were younger, we had many major obligations that did not permit us to spend much time on our family research. Al Morse taught Math in Independence secondary schools, as well as some Advanced Placement Calculus courses. I taught Spanish Language and Literature at Rockford University. Fortunately, we had family members who were already retired who could do a lot of family history research. This month, Al is again presenting some of the research of his cousin, Laura Frances Seals Scott, who moved with her husband, Kenneth (Scotty) Scott, to Foxwood Springs, and both of them joined our genealogy groups. Scotty was Vice President of MCG for several years. Both Laura Frances and my mother were DAR members, and they had done a great deal of family history research before they moved here. I am also presenting some of my mother's research in an article this month. I helped her from time to time during the summers, but I did not have much time for genealogy research before we moved to Foxwood.Both Laura Frances and my mother published books on their family lines, and both kept their records in Family Treemaker. We benefit from all of this work, and we continue to try to share this research with our families and with others through this newsletter

Julia Morse is a full-time faculty member at Kansas State University, but she has been able to present excellent articles about online research opportunities available to us through many different sources. Both Al and I really appreciate the contributions she has made through her newsletter articles and also the work she is doing on our website, www.mcgenealogists.org, which is free and available online to everyone, no matter where he/she lives.

I have frequently presented in the newsletter articles from Fold3, Ancestry, and Archives and continue all of these memberships. Fold 3 is an excellent place to find military records for all of our wars, and the membership is not as expensive as some other memberships, such as Ancestry. You can access Fold3 online through some Library memberships, but, if you are frequently looking for family military records, you may want to have a Fold3 membership.

THE PRESIDENT'S CORNER

Al Morse

I am using information given to me by my cousin, Laura Frances (Seals) Scott. I will not be directly quoting the information, but rewriting it. It describes the births and locations where our grandparents lived. David Janssens and Laura Jessie Mooney were married on 23 April 1889 in Kansas City, Missouri. They lived in Kansas City, Kansas when Philip Henry was born on 8 April 1890. They lived in Piper, Kansas when Mary Jeanette was born on 19 April 1891. They lived at 639 Adams St. in Kansas City, Kansas when Laura Jessie's father, Joseph Mooney, died on 13 January 1892 and Laura Jessie's grandmother, Louisa S. (Tracey) Farnsworth, died on 14 January 1892.

They lived in Kansas City, Missouri when Lester Adrian Benedict was born on 19 November 1892. They lived in the east bottoms of Kansas City, Missouri when Amy Henrietta was born on 30 May 1894. Amy was Laura Frances's mother. They lived at 1406 McGee, Kansas City, Missouri from 1896 to 1905 when the next five children were born. They were Walter David, born 29 February 1896, Edgar Gaston, born 3 October 1897, Uretta Josephine, born 22 July 1899, Clarence Frank, born 17 July 1901, and Isabel Elizabeth, born 12 January 1905. They then lived at 808 Wabash, Kansas City, Missouri when David Theodore was born on 29 September 1906 and

Carl William was born on 30 July 1908. During this time, David Janssens had a business at 122 E. Missouri Ave, in Kansas City, Missouri. It was in the City Market, and he sold live and dressed poultry, eggs, butter, game, hides, etc. There is a photograph showing a horse drawn wagon with cages of live chickens. Philip is in the driver's seat and Lester is standing on the back of the wagon. Standing in front of the store are David Janssens, his bookkeeper, and his driver.

They lived in Parkville from 1909 to 1912 when Mildred Catherine was born. She is my mother. David Janssens had a truck farm and raised vegetables and melons. They lived in Liberty, Missouri from 1912 to 1914 where the twins were born. Marvin August and Melvin Lloyd were born 3 June 1913. Marvin died on 10 September 1913 from an ear infection. Amy Henrietta married August Cleveland Seals on 14 August 1912 in Liberty, Missouri.

They lived in Tonganoxie, Kansas from 1914 to 1915. They lived in Lawrence, Kansas from the spring of 1915 to the spring of 1917. While there, Laura Jessie's mother, Rachel Elizabeth (Farnsworth) Mooney, died on 18 April 1915. Mary Jeanette left home in 1916 to go into nurses training. While David was seeing a doctor about his hernia, the doctor recommended they move to a place in Bates County, Missouri. He had several male children that could do the work. They moved to outside of Rich Hill, Missouri, Bates County, on the Mellonbrooke place and lived there from 1917 to 1920. Lester Adrian Benedict married Mary Frances Reilly on 12 May 1917 in Kansas City, Kansas and Edgar Gaston married Susie Viola Cox on 8 February 1919 in Bates County, Missouri.

They bought a farm north of Foster, Missouri and called in “Walnut Farm”. It was near Walnut Creek, where a great number of black walnut trees existed. They moved there in January, 1920. They started to raise registered cattle. Walter David married Myrta Anne Peak on 28 April, 1920 in Bates County, Missouri.

David Janssens died in the farm house on 2 December, 1920. Laura Jessie was a widow with Philip, age 30, Uretta, age 21, Clarence, age 19, Isabel, age 15, David, age 14, Carl, age 12, Mildred, age 10, and Melvin, age 7. They stayed on the farm until 3 March 1921 when the farm was sold. Uretta Josephine left home to work in Kansas City, Missouri for Mr. and Mrs. Loomis in 1921.

The family moved to the Harry Davis place in Foster from 1921 to 1927. Clarence Frank married Marie Boots on 31 August 1925 in Bates County, Missouri. Mary Jeanette married Martin Basil Snodell on 3 July 1926 in Clay County, Missouri.

The family moved to the Tom Wright place north of Rich Hill from the fall of 1927 to 1929. Isabel Elizabeth left home to work in Kansas City, Missouri.

The family moved to the Wright place south of Rich Hill from the spring of 1929 to 1934. Carl William went into the U. S. Navy in 1932 and made a career of it and served in WW II. The family moved into Rich Hill and farmed elsewhere from 1934 to 1935. The family moved to the Pansy Klump farm east of Rich Hill in 1935. Carl William married Edna Leiber Woodward on 30 July 1937 in Hawaii and Melvin Lloyd married Mabel Lois Garwood 30 April 1939 in Vernon County, Missouri. They ran a dairy business in Rich Hill. They delivered milk to their customers by horse and wagon.

At this place, Laura Jessie died 23 May 1939. Philip, Clarence (now divorced), David, and Mildred were the ones left at home. They broke up housekeeping and went their separate ways. Mildred Catherine married Albert Frank Morse on 6 November 1940 in Rich Hill, Missouri. David Theodore went into the U.S. Navy and served in WW II. David Theodore married Elizabeth Ann Brown on 25 November 1944 in Kansas City, Missouri. Clarence Frank went to Kansas City, Missouri and married again. Philip Henry went to Kansas City, Missouri to work in a defense plant. One thing that Laura Frances does not tell about my mother, Mildred Catherine, is that, after graduating from high school in 1929 in Rich Hill, she went to work and lived in Kansas City, Missouri. In about 1936, Laura Jessie had a stroke, and Mildred was asked, or told, to go home to take care of her mother since she was young and still single. She returned to their home, the Klump place, to take care of her mother and her brothers.

Once again, I am so appreciative of the work that Laura Frances did on the Janssens family. She also did much work on the Farnsworth family.

WEB SERIES RECOMMENDATION: MAKING A COUNTY VISIT FOR GENEALOGICAL RESEARCH

Julia Morse

Denys Allen of "PA Ancestors" (https://paancestors.com/) has recently produced a series of videos/podcasts and resources sharing her experiences and tips visiting a county courthouse and other local resources in order to solve genealogical questions about an ancestor.

(1) Finding County Records Online
Video: "Finding PA Marriage Licenses" (https://youtu.be/UP6E4iQE-AA) (18 min.)
This first step is part of the research done before a site visit. Denys demonstrates how she searched online for the marriage license of her ancestor, John Curry, on both Ancestry and FamilySearch. This same technique could be used for any county record archived in these platforms.

Denys was able to identify records of possible interest in Ancestry, but then moved to Family Search to access their digitized scan of the original hand-written document. Viewing the original hand-written ledger page helped her verify the accuracy of the indexed transcription. The original document also often contains additional information not included in the transcription. Denys used this information to eliminate records from people of the same name but not the ancestor of interest.

(2) "Records You Can Get at a County Courthouse" (https://paancestors.com/blog/records-you-can-get-at-a-county-courthouse/)
Video: "What I Found at the County Courthouse" (https://youtu.be/QIkcBeJ5d1c) (11 min.)
When Denys visited the courthouse, she was hoping to find information to answer questions as to whether one couple was divorced, and also why one family member was not drafted into the Civil War. She checked divorce records. An index called "The Index to Lunatics and Drunkards" would have listed if the family member was incapacitated for these reasons. She did not find her ancestors in these documents. She was able to find the probate records of one of the ancestors. In her video, she talks through some of the information and clues she was able to glean from the probate records.

Be sure to check the link above for Denys' list of other types of records you can sometimes find at a County Courthouse.

(3) Visiting the County Historical Society
Video: "Surprise at the Historical Society" (https://youtu.be/y-UcM7OPfMw) (11 min.)
Denys discusses how she prepared for and made the most of her visit at the County Historical Society. She mentions some of the types of records she thought she might find, as well as a big find that she didn't expect, which gave her new paths to guide her future research.

THE KERR BIBLE

Marjorie Slavens

Although she knew him very well, my mother, Mildred Welty Slavens, knew very little about the family of her grandfather, Charles Merlin Kerr (1863-1962, before she began her family history research. She knew he was born in Illinois, and his family left Illinois in October, 1865 in a covered wagon to go to Cherokee County, Kansas, where his father, John Kerr (1810-1870), planned to buy some land. When John and Elizabeth Crawford Branin Kerr (1829-1911), his third wife, went from Piatt County, Illinois to Cherokee County, Kansas in 1865, in addition to their children, Millard Filmore Kerr (1859-1935), Alice Louella Kerr Scott (1861-1941), and Charles Merlin Kerr (1863-1962, Lafayette Scott Kerr, son of John and his first wife, Susan Adams, and the children of Elizabeth Crawford and William Fenimore Branin (1824-1857) , Eli Ezra Branin, 1848-1884) Emma E. Branin 1854died - after 1870), and Jacob S. Branin (1856-1901)also traveled with them. Rufus Coleman Branin 1852-died after 1916), second child of Elizabeth, remained in Clinton, Illinois with his uncle, James Crawford. Charles Kerr never talked about his Kerr step-brothers and step-sisters;

we found them in the *Bible,* U.S. Census records, cemetery records, the Jasper County site of USGenweb, etc. His Branin step-brothers and stepsister were not listed in the *Bible*.

The John Kerr family only stayed in Cherokee County for less than two years, when he took them to Medoc, Jasper County, Missouri, where their last child, Huldah Kerr, was born in 1867.

Although Mother's grandfather and her step grandmother, Millie Bain Kerr (1872-1959) were good story tellers, their stories were about Medoc and Asbury, Missouri, where they moved their general store in 1907when the railroad did not reach Medoc. They did not talk aboutthe his step-brothers and step-sisters.

Charles Kerr thought he was born in Dewitt County, Illinois, where his mother's brother, James Crawford, and his family lived, but the John Kerr family was living on a farm in Piatt County, Illinois at the time of the U.S 1860 Census and when the 1865 Illinois Census was taken. We knew he had some step brothers, but we did not know who they were before Mother began her research.

John Kerr was the son of James Kerr and Elizabeth Power and was born February 12, 1810 in Washington County, Pennsylvania. When his father died in 1823, John's older brother, James P. Kerr and three brothers-in-law administered the estate. The two younger sons were , John and William, born in 1806, who inherited his father's land, and he and John were to be responsible for their step-mother, the second Elizabeth Kerr.

John left Pennsylvania and was in Licking County, Ohio in the 1840 Census and Union County in the 1850 Census. We do not know where John and Susan were married. It could have been in Virginia near Washington County or in Licking County, Ohio; marriage records in this county for that period were lost in a fire.

"They went to Illinois in 1850. Their daughter, Mary Jane Kerr Nicewander, said "John Kerr, Susan, and seven of their children went to Illinois in two large covered wagons with eight horses. They cooked and camped by the wayside and slept in the wagons at night" (Mildred Welty Slavens, *Family of James Kerr,* Third Edition, Raymore, Missouri, 2003).

John Kerr lived in Dewitt County, Illinois by May, 1851, when his first wife, Susan Adams Kerr, died on May 18, 1851 shortly after their last child, Lafayette Scott Kerr was born on April 3, 1851. He married Mrs. Harriet Dale February 22, 1852 in DeWitt County.John McGowan, J. P, officiating. Harriet Dale Kerr died November 18, 1854.

"He first rented a farm in DeWitt County with a saw and grist mill, which he ran two years and then purchased a tract of timber land five miles from Clinton. He cleared a farm and furnished timber for the first railroad ever built in DeWitt County. A few years later, he sold this property and lived for a time in the city of DeWitt and then purchased a farm east of the town in Piatt County, where he resided until 1865".

Charles Kerr had a family *Bible* which was published in Philadelphia in 1805 and belonged to Sarah Adams, the mother of Susan Adams Kerr, his father's first wife. John Kerr took the Bible from Illinois to Missouri, and it was later damaged during a Spring River flood. Mother had it recovered, so it is not in its original condition, but the information about the John Kerr family that was in this *Bible* was extremely important in her Kerr family research.

Children of John Kerr and Susan Adams

1--William James, born August 18, 1831
2--David M., born October 16, 1832
3--Francis M., born February 9, 1834

4--Hezekiah S., born May 13, 1835; diedSeptember 4, 1835
5--Elijah Harrison, born September 23, 1836
6--Thomas, born September 24, 1837
7--Marinda, born June 25, 1840; died October 15, 1840
8--Mary Jane, born January 22, 1842
9--Joseph, born August 25, 1843
10--Nancy, born February 6, 1846
11--John Harvey, born August 16, 1847
12--Lafayette Scott, born April 3, 1851

Children of John Kerr and Harriet Dale
13--Marthey A. born November 20, 1853

Children of John Kerr and Elizabeth Crawford Brannon
14--Millard Filmore, born August 21, 1859
15--Alice Luella, born December 25, 1861
16--Charles Merlin, born October 18, 1863
17--Huldah, born April 16, 1867

Mary Jane Kerr Nicewander said 7 children went to Illinois with John and Susan Kerr; they must have been Elijah, Thomas, Mary Jane, Joseph, Nancy, and John Harvey. We found no record of William James, David M. And Francis M. in Illinois and do not know if they remained in Ohio. Elija Harrison, Thomas, Joseph, and John Harvey served in the Union Army in the Civil War from Illinois. Joseph deserted twice, Thomas was killed in Louisiana. Mary Jane, married to Jacob Nicewander, lived in Champaign County, where she died in 1923. Elija Harrison died near Arrowsmith, Illinois in 1923. Nancy(Nannie married James Garrett in 1870, and they lived in Urbana, Champaign County. John Harvey Kerr lived in Macon County when he applied for a Civil War pension in 1897 and later in Vermillian County; he died in the National Soldiers Home in Danville, Illinois in 1913. Lafayette Scott Kerr came to Missouri with the John Kerr family, and later lived in Kansas. Charles Kerr was only 2 years old when his family left Illinois. He would not have remembered his Kerr step-brothers and sisters personally. His father died when he was 7 and he lived with another family because his mother could not care for all of the children after her husband's death. Elizabeth Crawford Branin Kerr could not read or write and did not correspond with the Illinois Kerr step-children. One of her sons, Rufus Branin, remained in Dewitt County Illinois with the family of his uncle, James Crawford, after the Kerrs left for Kansas and Missouri in 1865. She and Millard Filmore Kerr lived together after her husband's death, and Grandpa Kerr must not have acquired the *Bible* until she left Missouri shortly before her death in 1911 to live with her daughter, Alice Louella Kerr Scott in Scraper, Oklahoma. When Charles Kerr died, he gave the *Bible* to his daughter, Hattie Lee Kerr Welty and grandson, Edward charles Welty, who gave it to Mother when she began her family history research.

CHURCH AND POLITICAL SENTIMENT AMONG 1840s MISSOURI NEIGHBORS

Part 4 In our Series from the
Autobiography of John Milton Morris*

Contributed by Julia Morse

Editorial Notes:
In Parts 1 through 3, John Milton Morris recalls people and events from his childhood with families associated with the Harmony Mission of Bates and Vernon Counties, Missouri, after it closed 1836. In this segment, he discusses local conversations and tensions over political and church ideologies.

We note that the author, writing between 1885 and 1906, used the term "negro" in a way that was acceptable in those days. We leave it as the author's original words as a part of this historical narrative.

My father [Rev. Milton Morris (1807-1891], a preacher in the Methodist Church South, was ever opposed to the institution of slavery. He preached nearly every Sabbath. We had an organized Sunday School class meeting, and three months' day school each year. But the question of slavery being agitated, the feeling became very bitter with the two branches of the Methodist Church, and charges were preferred against my father as "being tinctured with northernism." The presiding elder, Jessie Green, asked if Father preached his sentiments in his sermons.

The quarterly conference answered, "No."

"Well," says the elder, "so long as Brother Morris preaches nothing of this sort in his sermons, we have no right to interfere in a man's private opinions."

The case was dismissed, but the next year, the same charges were preferred against my father. They read just simply that, "Brother Morris was tinctured with northernism."

These slave-holding Virginians came forward, pled Father's case, and every member of that quarterly conference voted for the renewal of Father's license. But Jessie Green (be it said to his praise, was never guilty of such a farce) had been removed from the district, and a haughty Virginian by the name of Bennet sent to the Lexington District, and although Father's license had been voted him, this elder, Bennet, in order to legalize them, had to sign the license. But he replied, "No. I am not going to sign license of any Methodist preacher in Missouri that is tinctured with northernism."

These Virginians were my father's friends, done all in their power for him, offered to help him in any way if he would remain among them. James Tays [was] certainly the best man to the poor we remember to have met on Marshal's Creek. But my father had made up his mind. He had one yoke of oxen and one old horse, one mule. He made an arrangement for an old wagon, and began packing the spring of 1849 for Iowa. The neighbors all grieved to think we were going to leave them. When all the household goods were aboard, Father had $2.50 in his pocket to make a journey of 250 miles among strangers to Iowa. But grass was plenty along the road, travel cheap.

The last night we stayed at Mr. Tays'es, a very trying scene occurred. Sarinas Mackabe, a kind but unenergetic man, came to see us, and, it seems to me, stayed all night. The next morning, on parting with neighbors and old friends, Sarinas Mackabe took Father's hand, and reached his other hand into his pocket, pulling out fifty cents. "Here. Take this. You are going on a long journey. You may need this." and gave Father the half dollar. He was viewed as a simple, rather unreliable man, very poor, and undoubtedly the only fifty cents he had. But after going to Iowa, we learned that he engaged

with James Cummins to work for him a year from time of starting from Missouri to California for to pay said Cummins for bringing him to the golden state, and among quite a number of men who engaged with
Mr. Cummins the same terms, Sarinas and one other man were all the men who fulfilled their contract and came through to California with Mr. Cummins. Poor Sarinas. We know not what went with him. Mr. Cummins told me afterwards he never had a better hand or more honorable man work for him.

Before leaving this part of Missouri, it seems prudent to mention of the more important part of man's mission, the church, state, etc. My father, an old Federalist, after that an old-line Whig, we never heard him speak of voting for but one Democrat, and that was Andrew Jackson, and this was through personal feelings. Though a Virginian by birth, raised in East Tennessee, he always despised the Southern institution of slavery. . . being prejudiced against the institution of slavery from seeing a neighbor by the name of Camel sell a Negro woman to a slavedriver to be taken south.

This Negro woman had a child at the breast, and my father went over to Camels' the morning the driver came for the woman. When this mother got about halfway to the gate (my father just coming through the gate at that time) saw her throw up her hands and make a very strange noise. She turned to the house, and groaning very distressedly began crying for her infant child. Camel took down a raw-hide from over the door and took after her, saying, "I'll learn you how to be acting the fool in that way," and drove her off. This made such an impression on Father's mind he never got reconciled to the institution, though he was foreman on some of the farms in East Tennessee.

. . . All of the entire Morris stock except my father went to the southern wing of the army during the rebellion. And be it said, my father's house being the home of the preachers, I have seen my mother make beds down on the floor in time of quarterly meetings until there was not room to make any more. My mother being an excellent cook, like her mother, before, both running a free hotel, and it would take volumes to tell the jokes, interesting incidents, and controversies that took place under my father's roof. And during the late rebellion, having ample time to read, being in a store, we don't remember ever seeing a new idea muted on the vexed question but was discussed and thoroughly analyzed under my father's roof.

An uneducated man like Andrew Johnson, he never went to school over thirty days during his life, yet nothing pleased him better than to select all the difficult examples in the then larger arithmetics, and poke them at some New England school-teacher who could not work them, and then work these examples himself. He could murder the king's English the most completely of any preacher we ever heard. Spelling correctly was small potatoes for him. He read everything. A controversialist at home, but never in his sermons. He labored for the one end in the pulpit, and that was the salvation of souls.

In controversy at his own home rarely ever beaten, he became a textbook, and all the preachers in their sophistry called him "Bishop Morris." He knew more of the southern strength, training, and strategy than any preacher of the north, and when Really, William H. Seward, Douglas, and others were talking of the short duration of the war, and the hypocritical leaders of the south were wanting peace "just to be left alone," he said, "Ah, little do they (the North) understand that people. They claim that all they want is just to be left alone, when the fact is they want to fight. Raised to the saddle, the use of the gun, they mustered every week before I left Tennessee. The North, raised up to other pursuits, not having thought of or devoted their time to arms will make poor show with all the force and arms in the south. Why? I tell you, they are politicians. And I doubt if they ever clean them out."

Thus did my father talk. Prayers always at the home. He lived what he taught. Preached a free gospel. Though eccentric, he never introduced his eccentricities into his sermons, and made his boast that he had preached forty years, and during that time had never received but two bushel of potatoes and one peck of seed corn for all his preaching. . . .

My mother was more of a congregationalist or Presbyterian than Methodist, and took more care of the children's spiritual welfare than even Father in the way of catechizing us and learning our prayers. But I loved the Methodist preacher. They were such jolly, whole-souled fellows, and if they missed putting up at our house overnight every time they come around (which was every three weeks) we thought we had missed a treat. There was no preaching place except in log schoolhouses daubed with mud unless some citizen opened his doors to the preacher, which was frequently done. And most generally in the latter event, half would stay to dinner.

Camp meetings were the greatest gathering of this day. All came to camp meeting, and a revival was expected. The first of these was at Deepwater, that we ever remember attending. Richard Colburn was the preacher. A small man, full of energy and fire. He would come back into the congregation, take hold of the men, and try to pull them up to the altar for prayer. Nor did he stop at this. He would even lay hold of mothers, like a man pulling them out of the fire, and coax, pull, and persuade them to come to the altar.

He was so well-liked that all seemed to think him perfectly legitimate and right except our more aristocratic Presbyterians, mostly of my grandfather's missionaries, who came with him as teachers, doctors, and mechanics from the east when he founded old Harmony mission, and who had taken land all over the county here and there, and made themselves comfortable homes. These Presbyterians were annoyed and mortified about the Methodists shouting, falling over, and crying, "Amen! Praise The Lord!" and clapping their hands, shouting to the top of their voice, and praying for everybody by calling their names.

Some of the mothers were scared worse than to have seen a dozen Osage warriors coming to scalp them, but they were doomed to being worse mortified than this. John Austin, the flower of the old missionary families, having married Dr. Jones'es daughter (Jones was a Presbyterian preacher and teacher, but when the mission broke up, Dr. went to preaching and practising medicine on Deepwater) settled near this campground, where his son-in-law lived on Deepwater. One day or night, we've forgotten which, John Austin, a very religious young man, comes over to the camp meeting. The Methodists got to shouting, John caught the fire. He clapped his hands and shouted, "Glory!" until he wore himself out. The report was that the Methodists had to carry Deacon John off from the campground. It spread, got to Little Osage, twenty miles away, that John Austin had so humiliated the Presbyterians as to shout. John being well-to-do, well educated, the Presbyterians did not know what to do about Sir John. His father (Father Austin), who built Ball's mill (at that day a greater event than Morse's telegraph) came to see Grandfather Dodge about John's conduct. And it was a self-evident fact that these two fathers had a greater problem to settle than Christianizing the Osage Indians. They consulted my mother. Living in the dooryard at my grandparents, she, through her younger sister or mother, usually got the decision some way when a counsel of war was called, heard this much of the conclusion:

"Oh, well," says Grandpa, "if it comes from the heart, and they don't make it, I don't care if they shout."

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*Source: John Milton Morris' manuscript is housed in the microfilm collection of the University of California Berkeley Library as *John M. Morris Diary and Autobiography, 1885-1906.* It was transcribed and published online by his grandson, Chaumont Devin, circa 2005, as *The Autobiography of John Milton Morris.*

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